THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (JAMES 1: 12).

No. 22. Vol. LXXIX. Thursday, May 31, 1917. Price One Penny.

WHY I LEFT THE PRESBYTERIAN CHURCH.

TWENTY-SIX or twenty-seven years ago, when I was quite a young man, I remember well I began to think of my soul's salvation. I had not attended any kind of church for a number of years prior to this time; but a revival took place in my neighborhood (Airdrie) about this time, and being persuaded to attend the meetings, I was very much impressed by the sincerity of the speakers. Knowing no other form of worship, and having heard of no other plan of life and salvation, I accepted the teachings of those evangelists. My heart did rejoice within me when I did believe I was saved.

It surprised me that I could be saved so easily. I had the impression within myself that I ought to do something. You can better imagine than I can tell you how I was carried away with raptures of joy when I heard that salvation could be obtained simply by confessing that Jesus was the Christ. I had not attended church for some years before this time; yet, I was what most people would call a very good fellow indeed; in fact (I do not say it to boast), I was zealous toward God, just like Saul in his earlier days.

I was brought up by good parents. I should say parent, for my mother died when I was but three years old, so that I did not know what it was to have a mother. When she died, father went back to live with his parents, so that I was reared by my grandparents. Better parents would have been hard to find. They were honest and true to their neighbors, as well as to their God. They were Presbyterians. They went to church regularly, paid their seat-rents, put their little mite into the plate every Sunday, and, I have no doubt, gave something to every other subscription, as it came along. Naturally, I clung to the Presbyterian faith, and began to attend church regularly, just as my foreparents had done

before me. The idea of ever being anything else never crossed my mind.

One Sunday I was listening to my minister preaching from the Epistle of John. His subject was, "Love the brethren." I remember quite well that, when he came to that part of his sermon, he said: "Love the brethren, but not the Plymouth brethren." Well, I thought to myself, that is strange, and that passage seemed to ring in my ears all day. I do not think I heard any more of that sermon, but that passage, "Love the brethren, but not the Plymouth brethren." I thought to myself, the Bible tells us that we ought to love our enemies; still my minister says we ought not to love the members of this particular faith. The idea came to me that there must be something wrong, either with my minister, or with those "brethren," so I came to the conclusion that I must find out for myself which of the two were right, and through my investigation, I found that the brethren lived their religion better, read the Bible more, and were much more zealous toward God, than the Presbyterians. This had a striking effect on me, and I never associated with the Presbyterians any more. My minister noticed this, for he sent one of his elders to inquire of me my reasons. I told him; but I asked him to be good enough to tell the minister that I would like to see him and tell him for myself, but the minister never came. This made me think he did not care so very much, even for his own brethren.

I was like a ship without a pilot. Still I was not hopeless. I thought to myself that there is surely some good I can do in the world. So I got together two or three converts, and we began to hold meetings on our own account. We started a class for little boys and girls. We began to hold cottage meetings every week. We also set to work to organize a Bible class, so that we ourselves might be better educated to take our part in these other meetings. There is to me no other meeting like the Bible class.

While studying in this class, we came across the principle of baptism. We did not believe that the ordinance was essential to our salvation, but we thought it ought to be observed. To make sure on the point, we decided to ask some of the older brethren what it really meant. We were informed by them that it was a true principle; but it was only an outward sign of an inward grace, and it showed to the world that the one baptized was determined, and not afraid to serve God. Well, we thought, we are not afraid of the world, and we want to serve God, so we were determined to be baptized. Those of us who were most determined did not belong to any church, and there was no use applying for baptism at the Prestyterian church, for they did not believe in baptism, as I saw it. They believed and practised sprinkling, and called that baptism. However, on inquiry, we were advised to try the Baptist minister, which we did. He informed us that he could not baptize us unless we were willing to join his church. Well, I

said, we do not know that your church is the church we ought to join, but we do know that we ought to be baptized, for the Scripture says so. We were very much disappointed when he refused to baptize us unless we would become members. We then heard of an evangelist who was willing to baptize anybody. He was in Glasgow at the time, and we lived in Airdrie, only ten miles distant. This evangelist had just been to Airdrie prior to this time, so we inquired of some of the officials at his meetings, how best to go about it. He gave us the information we wanted, and also told us that we would have to pay one shilling. This man always charged a shilling. This was a damper.

What to do now was the problem. We were informed that Plymouth Brethren baptized by immersion, just as the Scriptures say it ought to be. Off to the Brethren we went, and had an interview with one of their teachers. He started off in the same manner as the Baptist minister, wanting us to join his meeting.

We told him that we could not see that far, and did not know whether the Brethren were right in all their other teachings or not. He reasoned with us in this way, that if we could see our way, we would join them, and with that expectation he would baptize us, so we were baptized by the Brethren.

Having no other place of worship on Sunday, and seeing that the Brethren were so good as to baptize us, we went to their meetings, and finally joined them. I am thankful to this day that I joined the Brethren. I began to study the Scriptures, and I must say their Bible readings were a treat to me.

By this time I thought to myself, I am getting on very well. I have believed, repented, and been baptized. That is all I can do now, so I will just get acquainted with my Bible, and try to win souls for God. While doing so, I came across a Scripture which reads, "Then laid they (Peter and John) their hands on them and they received the Holy Ghost" (Acts 8: 17). I looked up my Bible to see if any others had received the Holy Ghost in this manner, and found that Paul conferred the Holy Ghost in the same way (Acts 19: 6). In fact, I could not find out that people received the Holy Ghost in any other way, except in the case of Cornelius, and, of course, I could readily see that that was given to convince not only the people, but also the Apostles, that a Gentile could be saved. Up to this time the gospel was only for the Jews. However, as I felt uneasy about this principle, I decided to bring it up at our next Bible reading. I did so, but was informed that it was not necessary to have the Holy Ghost given in that way now. To-day, they said, when a man believed, he got the Holy Ghost. I can tell you I was not a little ashamed, for my question seemed to show my ignorance to the other members of the class. But I continued to ponder over the question in my own mind. I was not satisfied.

Then I thought the best thing was to pray about it, so I took my

trouble to my heavenly Father. I almost expected He would show me my mistake, but He did not. I still thought I had seen a true principle, though not believed in by my brethren.

While reading and praying, I came across more Scripture just as puzzling as the first. It said, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith will save the sick." This Scripture I also brought up at our Bible reading, with the same result as the other. That, they said, was all done away with. That was only needed in the days of the Savior and His Apostles to enable people to believe on Him, and because the Church was small. To put it bluntly, I did not believe them, and I could see by their faces, and little remarks, that I was, as it were, getting on their nerves.

Just about this time a tract was delivered at the home of one of my fellow converts. This tract proposed to show to the world the first principles of the gospel. I had never heard it put like this before. I always thought that faith was the first and only saving principle the gospel contained. I was fully convinced that I was saved by obeying this principle. And, indeed, I put very little credence in the tract at all, at first. But seeing that one of the principles was "The Gift of the Holy Ghost," I began to take more interest in it, and read it very carefully.

That tract was manna to my hungry soul. It just spoke of the subjects as I had imagined them to be in my own mind, though I dared not say so openly, before my fellows, not being able to give reasons for them. But, through the investigation and perusal of this tract, compared with the Bible, some of my companions became interested. This gave me great joy. Now I made inquiries to learn who left this tract, and was informed that a man had left it that day, and had promised to come back again. I circulated that tract. It was read and re-read. We got our Bibles and compared the passages, to make sure they were there. We tried to twist those passages, one way and another. We tried to spiritualize them, and fix them up in every shape and form. But to me all was useless. The naked truth was there, and to deny it seemed to me to deny God Himself.

All did not see as I did. Some confessed the truth, but had not the courage to stand up for it. They would rather believe a lie and be damned, than take upon them the name of "Mormonism," and be saved. The attitude of these people puzzled me. Still, it seemed to be true, that though one rose from the dead they would not believe.

However, we were determined to have an interview with the man of the tract, and left word that if he returned he was to call at a certain house at a given time, as a few men wanted to see and talk with him. For a few days the tension was great. I wondered if the man would fail us; but, to my relief, one day, when return-

ing from work, I was informed that the gentleman would come that evening with a companion.

Although I was glad in my heart to hear this, my ardour was a little damped since I had read the tract, for in the interval I had heard that these men were not only "Mormons," but that they were the worst people on earth, and I need hardly tell you I did not like this, and with this idea came the impression that these men could not have the truth. But some of us determined to see them, if for nothing else than to preach them and their belief out of the district. We considered we would have a walk-over in bringing all their arguments to naught. What a delusion!

Those two men sat up as calm as judges, just like men having authority, and certainly had sufficient truth to turn the tables against us. These men bore their testimony with such power and earnestness, that, I am glad to say, four of us, at least, believed it. We invited those elders back. They were pleased to come and talk with us on the principles of the gospel. They taught us that this was the gospel as preached by Jesus and His apostles, the same gospel that was to be preached in all the world for a witness, and "though we [they said], or an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed" (Gal 1. 8). The spirit of the Lord was with those men, and they spoke with power. That same Spirit communicated with my spirit. I believe they knew how I yearned for the truth. They told us that baptism was for the remission of sins. As you know, I was baptized before, as "an outward sign of an inward grace." I tried to justify myself by quoting I. Peter 3: 21: "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God." They then explained to us that the water, in itself, could not possibly wash away the sins of the flesh, but, through obedience to this command, the blood of Jesus Christ was applied to cleanse us from all sin. Obedience is better than sacrifice.

(TO BE CONTINUED.)

THE "MORMON" CHURCH IN HYDE.

THE subjoined interview with Sister Florence Allsop, of Hyde, appeared in the *North Cheshire Herald* of recent date. It is a very accurate and fair presentation of a subject on which there is so much controversy, and still more misunderstanding and ignorance even among otherwise well informed men and women. There is only one point in the article on which a word of explanation may be called for. It is stated that "the Aliens Act has prevented many elders of the 'Mormon' Church from coming from America to this country." This is not strictly correct. There is no Aliens Act, and no "emigration law"—as was stated

recently by an anti-"Mormon" writer—that prevents the elders of the Church from traveling here as usual, as long as the regulations are observed. But at the outbreak of the war, the Church authorities deemed it wise to release most of the elders laboring on the Continent, and not to send the usual number to Great Britain to take the place of those whose time as missionaries had expired. There was no law that prescribed this course. It was deemed wise by the authorities of the Church. Mr. Bryan, the U. S. Secretary of State, at the outbreak of the war, advised all Americans in Europe to return home as soon as possible. This explanation is offered in the interest of accuracy. The article in the *North Cheshire Herald* follows:

"It is common knowledge that the 'Mormon' movement is regarded with considerable suspicion by a good many people in this country. Whether or not such suspicion has any justification in fact is another matter. The seat of government of the Church is at Salt Lake City, Utah, U.S.A. There are many ideas about it among outsiders, some of whom think that the men in the movement make a practice of decoying nice girls and young women to Utah for their own lustful purposes. People in the movement describe that idea as absolute bosh. Some time ago (writes a *Herald* representative), I attended a 'Mormon' religious service in Hyde, and certainly enjoyed it. 'Mormonism' has been an organized movement in Hyde for about eleven years, and the meetings and services are held in the upper room of the Cardroom Association offices in George Street. This week I have had a short interview with a well-known and active worker in the movement, Mrs. Allsop, of Mount Pleasant, Mottram Old Road, Gee Cross. They hold Sunday school every week at 2:30, and evening service at 6:30, while on Monday nights they have a primary association for the children of the streets round about, to train them in the way they should go. They also have a Relief Society of women, of which Mrs. Allsop is the president. They sew for the poor, and, while the war has been on, for soldiers. This kind of work for the poor has been organized by the 'Mormon' Church since 1842. Mrs. Allsop informed me that there are generally about 35 scholars present at the Sunday school, and at the evening service there are usually 50 to 60 persons present. It is run by Elder James Diggle, as president of Hyde Branch of the Church of Jesus Christ of the Latter-day Saints. Mr. Diggle, a working man, resides at Railway Bank, Hyde. He must not be clashed with another gentleman of the same name, who holds a position in connection with the Hyde Corporation. 'The movement is gaining in Hyde, indeed, all over the country,' remarked Mrs. Allsop, in reply to a question. 'There are more investigators coming from round about. By investigators I mean people who come to see for themselves. That is what we like. We court investigation, because we are not ashamed of what is taught. If investigators believe in our religion, they accept it;

if they do not believe in it, they reject it. There is no compulsion. Every person pleases himself.'

"As president of the Relief Society, Mrs. Allsop has received a voluntary worker's badge for working on behalf of the Red Cross. She also holds a certificate—dated 1916—from the British Red Cross, and Order of St. John, for services on behalf of sick and wounded. On the roll of the Relief Society are the names of fifteen women, all local 'Mormons.' Mrs. Allsop is a native of Gee Cross, and has always lived in Hyde Borough, with the exception of two years at Haughton Green. Since the beginning of the war there has been less traveling throughout the world, except in connection with the war; and she tells me that the Aliens Act has prevented many elders of the 'Mormon' Church from coming from America to this country, there being now only five in the Manchester conference, as compared with as many as twenty-one before the war.

"Some have returned to America when their mission in England has ended, and much fewer have traveled in the opposite direction, which accounts for the scarcity on this side of the Atlantic.

"Owing to this scarcity of elders, there have been lady missionaries appointed, and there are seven of these in Hyde. They distribute tracts, and assist in the meetings when called on to do so. 'This is my testimony to "Mormonism,"' declared Mrs. Allsop—'it is straight, honest, and above board; and I should be the last person in the world to lead my own townspeople wrong.' She has been a member of the 'Mormon' Church nine years. Membership is constituted by baptism at eight years of age or upwards, and by confirmation by those having authority to perform it. The form of baptism is ordinary, but they do not believe in infant baptism, as they 'bless' the children up to the age of eight years. Confirmation is performed by the laying-on of hands and pronouncing a prayer. As to the suggestion sometimes made that 'Mormon' leaders decoy girls, it was utterly ridiculous, she said, and an insult to the intelligence of the people of England. Mrs. Allsop has never been to America, but she has had at her home several noted people from there, including the wife of Elder James E. Burns, of Bountiful, the Garden city of Utah. This lady was with her three months. Another point about 'Mormons,' she said, was that they did not believe in drinking tea or coffee, or in smoking. 'They lead as pure a life as it is possible to lead,' she added. About twelve months ago, the Hyde branch of the 'Mormon' Church received a contribution of £2 from friends in America for British soldiers.

"When I ventured to ask Mrs. Allsop how and why she became a member of the 'Mormon' Church, she frankly replied that it came about in this way: She had heard so much about the 'Mormons' and their alleged evil living, that she began to study their works, thinking it was about time people started to read for themselves, and not take for granted everything that appeared in the papers."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 31, 1917.

EDITORIAL.

PEACE THROUGH THE GOSPEL.

A CONTRIBUTOR to one of the daily papers, a short time ago, pointed out that the efforts of the children of men to establish peace on earth had proved a dismal failure.

Many such attempts have been made.

The ancient Greek republics, long before the beginning of our era, had their Amphictyonic League, by means of which efforts were made to establish international law and render wars, if inevitable, less savage than they usually were. According to these laws, the water supply of besieged cities was not to be cut off, for instance, and no city in the League was ever to be destroyed by war operations. It is difficult to realize that 2,500 years ago men were earnestly striving to do away with warfare within the confines of civilization, and to make peace permanent. But they did. And no one to-day can say what the results would have been, had the Greek civilization been permitted to develop along the lines it followed naturally. But it was overwhelmed in an avalanche of Roman militarism, and the development of the world was turned into other channels. It was one of the great calamities when the "fourth beast" of the vision of Daniel come into power, for in its military exploits it was "terrible, and strong exceedingly"; and it "devoured and broke in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it," and its beastly spirit is still predominant in the world.

For centuries after the conquest of the world by Rome, no efforts were made to make peace permanent. Grotius, in the 17th century, tried to formulate rules for peace and war. Some religious sects also protested against war by refusing to perform military service, but Grotius was, for a long time, almost unknown, and the sects referred to were declared to be heretical.

Henry IV. conceived the idea of forming a federated Europe, with a common army which should be maintained for the purpose of keeping peace among nations and defending them against invasion. Twelve European powers, it seems, took up this plan for consideration; but it was never carried out.

The beginning of the last century witnessed a great, popular movement for the establishment of permanent peace in the world. Peace societies were formed in the United States, followed by similar organizations in Great Britain and on the continent.

Peace congresses, national and international, have been held almost every year for half a century. Millions of peace tracts have been distributed, and books and periodicals on peace have been published in every language that has a literature. In 1868 it was thought that the Millennium could be dimly sighted on the horizon. An International League of Peace had been formed; also a Union of Peace, and an International League of Disarmament. But alas! for the plans of men. In 1870, two years after it was thought that victory had been won for peace, the German-French war turned the tide of the peace sentiment back. After that war every nation in Europe, except Great Britain, deemed it necessary to follow the example of Germany and arm to the teeth. Militarism became master of the situation. Europe became a vast military camp.

In the year 1898, the Czar of Russia, Nicholas II., now ex-Czar, raised the hope of the peace friends of the world to high expectations, when he invited the Powers of the world to send delegates to a congress for the purpose of discussing a plan for gradual disarmament. In the imperial rescript issued at that time Czar Nicholas pointed out that the nations had formed powerful alliances and developed the military resources to the utmost limit, ostensibly for the purpose of securing the peace of the world, but that this object had not been gained, although the nations were groaning under the military burdens. Then he went on to say:

"In proportion as the armaments of each Power increase do they less and less fulfil the objects which the governments have set before themselves. Economic crises due in part to the system of armaments *a outrance*, and the continual danger which lies in this accumulation of war material, are transforming the armed peace of our days into a crushing burden which the peoples have more and more difficulty in bearing. It appears evident, therefore, that if this state of things continues, it will inevitably lead to the very cataclysm which it is desired to avert, and at the horrors of which every thinking being shudders in anticipation."

The congress was held, but the proposition to disarm was rejected by the German delegates, and that ended further discussion on the subject. A Hague Tribunal, however, was formed on the motion of American and British delegates, and that was the most that could be done at that time. A proposition by the British delegates at the second Hague congress, which was held in 1907, to restrict naval armaments, was also negatived by the German delegates, and militarism has continued to hold high carnival and to flourish ever since.

In a review of past efforts in the interest of peace, mention should be made of the remarkable compact entered into by Alexander I. of Russia, Frederic William III. of Prussia, and Francis I. of Austria, known in history as the Holy Alliance. By that compact the three rulers acknowledged themselves as servants of God, with

the duty of watching over their subjects as fathers and assisting each other as brothers. They pledged themselves to protect religion, peace, and justice, and to regard all men as belonging to one great brotherhood. This pledge was signed in the year 1815.

Many years did not elapse until some of the Powers that had joined this Holy Alliance saw in it a pledge to assist autocracy against the rising tide of democracy. Spain expected the Alliance to help it to hold the American possessions which demanded independence and a republican form of government, and some of the European governments might, possibly, have interfered against the new-born American republics, but for the fact that President Monroe, of the United States, proclaimed the so-called Monroe doctrine, according to which the American continents were declared closed to further foreign exploits.

The Holy Alliance proved a failure. For soon statesmen of the school of Bismarck and Cavour arose, who openly declared that Christian morals had nothing to do with politics, and that view easily prevailed. Revolutions and wars became more numerous than ever.

But notwithstanding all failures in the past, the kingdom of peace shall be established. All these efforts are not lost. There is advancement even when the appearances indicate retrogression. Anyone who has walked along the sea shore and watched the rising tide has noticed that the waves roll onward and then fall back again. But every new wave reaches a little higher than its predecessor, and thus the tide continues to rise, though the waves actually retreat every time they have hurled themselves forward on the tide-swept beach. It is so with the tide of civilization. Individual waves may rise and fall, but the tide itself proceeds unhindered towards the high-water mark.

All the prophets of God, ancient and modern, have predicted the coming of the Millennial reign of peace on earth. They tell us that the time will come when the nations shall not learn war any more (Isaiah 2: 4; Micah 4: 3). They proclaim our Lord as the Prince of Peace, whose authority will be exerted for peace without end (Isaiah 9: 7). And our Lord Himself taught His followers to pray continually for the coming of the kingdom of God, which is the kingdom of peace. If we believe the Word of God, we know that the conditions of the human family on earth will finally be restored to what they were before the fall. We know that there is a "golden age" coming, when justice, truth, and love will prevail, and, as a consequence, peace shall flow like a river, and righteousness prevail as the waves of the sea (Is. 48: 18).

Furthermore, the Lord has already laid the foundations for His Millennial kingdom on earth. He has again established His Church and commanded His people to "lift up an ensign of peace, and make a proclamation for peace to the ends of the earth" (Doc. and Cov. 105: 39). This is preparatory to the Millennium.

The very object the Lord had in view, by raising up the Prophet Joseph to organize His Church anew, and giving to him revelations concerning the principles of the gospel, and especially concerning the gathering of the saints and the building up of Zion, in accordance with the laws of the celestial kingdom, was the establishment of His kingdom of peace here on earth. It was an answer to the prayer that has been offered up for many centuries in every so-called Christian country: "Thy kingdom come." And the way is now being gradually opened up by the preaching of the gospel throughout the world. As this gospel is being accepted and carried out in practice, the world is being prepared for the Millennium. For whenever men and women really accept the gospel, they become one, no matter what their social condition, or nationality, may be. Under the gospel of Christ, as St. Paul expresses it, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3: 28). And when we are all one, as members of one family, we are fully prepared for citizenship in the Millennial kingdom of God.

The mistake in the past has been that we have tried to accomplish by statesmanship what can be obtained only through the proclamation of the gospel of the Redeemer. If the world is to be saved from all unspeakable evils that come as a consequence of transgression of the laws of God, it must be through that divine message which has been given us as the "power of God unto salvation."

J. M. S.

MINUTES OF THE SHEFFIELD CONFERENCE.

THE Sheffield semi-annual conference was held Sunday, May 20th, 1917, in the Latter-day Saints' Chapel, corner of Ellesmere and Lyons Roads, Pitsmoor, Sheffield. President George F. Richards of the European mission, President Wilford F. Burton of the Manchester conference, President John Holmes, Elders Stephen H. Winter, Charles A. Welchman, and Hugh S. Latimer of the Sheffield conference were in attendance.

Three sessions of the conference and a baptismal service were held. All meetings were well attended, and President John Holmes conducted the services.

The morning session commenced at 10:30 by singing, "We are all enlisted till the conflict is o'er." Invocation by Brother James R. Bargh. Continued by singing, "Thanks for the Sabbath School."

Sacrament memory gem, Matt. 28: 19, 20, led by John Smith of the Primary class, was repeated in concert by the school.

Sacrament was administered by Brothers Richard S. Gregory and John F. Sheard.

During the passing of the Sacrament the congregation sang the hymn, "He died, the great Redeemer died."

After a few words of welcome by President Holmes, regular Sunday School class exercises were rendered. The Kindergarten class, led by Sister Ethel Barton, re-told Bible stories. The song, "Children's praise," was sung by four members of the Primary class. The Fifth and Sixth "Articles of Faith," and Bible passages sustaining them, were recited by the members of the Primary class, led by Sister Beatrice Miles.

The Restoration of the Priesthood was briefly treated by Elder Stephen H. Winter, and the "Priesthood Quorums and callings" by Brother James E. Bradley.

President George F. Richards then addressed the meeting, offering suitable commendation and encouragement to both the teachers and pupils of the Sunday schools. He spoke briefly upon the subject of the Priesthood and the Priesthood quorums, supporting the remarks of the previous speaker. The speaker also related the experiences of a boy and a girl who were born here in England, without special advantages either of birth or education, but who came to prominence in the Church through their own efforts and faithfulness. By these examples the children of to-day should receive encouragement. They should have high and noble aspirations, and labor continuously and faithfully for their accomplishment. The blessing of the Lord will attend all such efforts.

The meeting was brought to a close by singing, "For the strength of the hills we bless Thee." Benediction by Brother James Benfell.

The afternoon session convened at 2:30 by singing, "The happy day has rolled on," and prayer by Brother Samuel Smith. Continued by singing, "Prayer is the soul's sincere desire."

The names of the general authorities of the Church were presented by Elder Stephen H. Winter, and those officers were unanimously sustained by the congregation.

Solo, "Dream of Paradise," by Sister M. Holton.

Elder Stephen H. Winter spoke briefly upon Church organization and authority. He bore testimony that the Angel referred to by John the Revelator had flown, and that the gospel, with all its divine gifts and blessings, had again been restored to the earth.

Elder Charles A. Welchman bore his testimony to the truth of the gospel, and the divinity of the message of the Prophet Joseph Smith.

Elder Hugh S. Latimer spoke briefly on Joseph Smith's mission. He said his doctrines were true and Scriptural. He came in fulfilment of prophecy, and he had the gift and power of prophecy.

Solo, "Hosannah in Excelsis" was sung by President John Holmes.

President George F. Richards spoke upon the first and foundation principles of the gospel, reading Hebrews 6: 1-2, as his text.

He quoted from Bible Commentaries to show that Faith, Repentance, Baptism, and the Laying on of Hands are regarded by their authors as fundamental and foundation principles of the Christian faith, and that complete membership in the primitive Church could only be had through obedience to these principles and ordinances. "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

The meeting was brought to a close by singing, "I know that my Redeemer lives." Benediction by Brother Charles Smith.

The evening session commenced at 6:30 by singing, "Come, we that love the Lord." Prayer was offered by Brother George C. Wilson. Continued by singing, "The Spirit of God like a fire is burning."

Elder W. F. Burton, who had formerly labored in the Sheffield conference, but had since been appointed to labor and preside in the Manchester conference, then addressed the meeting. After expressing the pleasure which he felt in again being able to meet with the Sheffield saints, he spoke briefly on the "Great Apostasy," showing both from profane and ecclesiastical history how the church established by Christ dwindled in faith and corrupted the simple ordinances of the gospel.

A vocal solo was rendered by Miss E. Atherly.

President George F. Richards then addressed the meeting. He said he was tempted to follow the discourse just given upon the apostasy, by a treatment of the subject of the restoration, stating briefly that the gospel has been restored by an angel, as seen by John in vision; and the kingdom of God has been set up, as seen by Daniel. Joseph Smith was the instrument through whom this important work was accomplished. The speaker read for a text Matt. 22:37-40, wherein we are admonished to love the Lord our God with all our hearts, and our neighbors as ourselves. He said that only by coming to a correct knowledge of the personality and attributes of God and the relationship we sustain to Him, can we love Him with all our hearts.

The speaker proceeded to show from the Scriptures that we are actually the sons and daughters of God, and brothers and sisters, so that the terms fatherhood of God and brotherhood of man are now understood, and we have as an object for our love not a mysterious something having no resemblance of man, but a loving Father having a glorified tabernacle of flesh and bones and spirit as tangible as man's. We now understand better the relationship we sustain to one another, and should be able to sympathize with and love one another more. It is the disobedience of men to the commandments of the Lord—that we love the Lord our God with all our hearts and our neighbors as ourselves—that makes it possible for this cruel war to exist. The nations should learn a lesson from the experience of Nineveh of old, and, although the judg-

ments are already upon them, they may be assured that if they will repent and turn unto the Lord, as did the people of Nineveh, the judgments will be turned away and peace will come to the troubled nations. Likewise, if individuals will repent of their sins, peace will come to their souls.

A solo, "Let us oft speak kind words to each other," was sung by Elder Stephen H. Winter.

President John Holmes extended an invitation to all present to become attendants at the regular meetings. He also expressed the willingness of the elders to visit the homes of investigators and to freely give time and literature to assist them in their search for truth.

Closing hymn, "We thank Thee, O God, for a Prophet." Benediction by President John Holmes.

A conference of the Priesthood and the lady missionaries was held at 6 p.m., May 19th. Reports were given by presiding officers in the conference, and also by the lady missionaries. President George F. Richards commended them for their past efforts and success, and gave them a few words of encouragement.

HUGH S. LATIMER, Clerk of Conference.

"MORMONISM."

"HE that judgeth a matter before he heareth it is not wise."

"Mormonism" has at various times in recent years been freely discussed in the leading newspapers of the United Kingdom *pro et con*: hence it has been brought to the notice of thousands of the people in this land; but yet, in spite of this great advertisement, how surprising it is that so few actually know anything whatever about the Latter-day Saints, or the "Mormons," beyond the slanders and false reports which are so prevalent.

Since the year 1837, the Latter-day Saint elders have been traveling from city to city in the British Isles, performing their missionary duties in an unassuming manner, delivering their gospel tracts at the homes of the people, and periodically holding a meeting on the corner of the street, exhorting the people, as did Peter (Acts 2: 38) and John (Mark 1: 15), to repent and believe the gospel. They have testified in all soberness that the angel seen by St. John, whilst banished on the Isle of Patmos (Rev. 14: 6-7), has flown through the midst of heaven and restored the everlasting gospel, which is to be preached to every nation, kindred, tongue, and people. They have left their homes, fathers, mothers, wives, and children—in fact, all that are near and dear unto them, to bear the "glad tidings of great joy," to the inhabitants of the earth.

In years that are passed, these brethren traveled this land of ours two by two, without purse or scrip, preaching the gospel and warning the people of the judgments which were to be poured

out upon the nations of the earth, as prophesied by the Prophet Isaiah, on account of their wickedness. Often footsore and hungry, they have publicly declared the restoration of the gospel at an open-air service on the village green, or in the market places of the provincial towns, and yet, alas, how few have heard and accepted the truth! Verily, the words of the Prophet Jeremiah (3: 14, 15) are being fulfilled, "Turn, O backsliding children, saith the Lord; for I am married unto you; and I will bring you to Zion; and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

In reviewing the Church organization as established by our Savior (Eph. 4: 11-16; I. Cor. 12: 27-31), we find that apostles, prophets, evangelists, pastors and teachers were necessary; also the reason why they were placed in the Church. These servants of God had various gifts, and the blessings of the Lord were available to all people who believed and put themselves in a position to receive them. Yet, even in that day, we read of St. Paul's chastising the Galatians (Gal. 1: 6-12) for perverting the gospel of Christ, and testifying to them, "But though we, or an angel from heaven, preach any other gospel unto you, let him be accursed." Even before that time, man-made doctrines were advocated to suit the ideas of men; hence so many different sects claiming to be teaching the gospel at the present time, and Isaiah's prophecy (Isaiah 24: 5-6) has been fulfilled. The majority of the learned men of to-day claim that prophets are no longer necessary, and apparently overlook the saying of the Prophet Amos (3: 7), "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

The present-day conditions of the world surely warrant the necessity of prophets, and the Scriptures tell us how they may be known (Matt. 7 : 15-20).

My testimony is that the gospel, as taught by the Latter-day Saints, is the same as was preached by our Savior and His apostles, and that it has been restored for the benefit of the human family, through the Prophet Joseph Smith, who was an instrument in the hands of the Lord in re-establishing His Church and kingdom here on the earth in these the last days. The same gifts and blessings are available in the Church to-day as were available in the time of the former-day saints, if we will but obey the commandments of God, and thereby place ourselves in a position to receive them.

South London. HENRY J. STAGG.

No man or woman can have the spirit of prophecy, and at the same time do evil and speak against their brethren; and you will find that man or that woman barren and unfruitful in the knowledge of God, and filled with disputations.—HEBER C. KIMBALL.

FROM THE MISSION FIELD.

Baptisms.—On Saturday, May 19th, 1917, a baptismal service was held in the Latter-day Saints' Chapel, corner of Sycamore Road and Booth Street, Handsworth, Birmingham (Birmingham conference), when two candidates were received into the Church through this ordinance. At the water's edge President James Laird gave some appropriate remarks. Elder Leland Hair officiated. After the new members were confirmed by Elders Herbert P. Haight and Arthur D. Evans, the saints were given the opportunity to bear their testimonies. The Spirit of the Lord was present throughout the service.

On Sunday, May 20th, 1917, a baptismal service was held at the same place, at which one more new member was added to the flock, Local Elder John M. Joseph officiating in the sacred ordinance. The new member was confirmed immediately after the baptism by President James Laird.

A baptismal service was held at the Latter-day Saints' Chapel, Sheffield (Sheffield conference), on Sunday, May 20th, 1917, when two children were baptized. President John Holmes officiated. President George. F. Richards spoke briefly upon the ordinance. The children were later confirmed members by President George F. Richards and Elder Stephen H. Winter.

On Sunday, May 20th, 1917, at "Deseret," 152 High Road, South Tottenham, London N. 15, (London conference), a baptismal service was held, at which another adult member was added to the flock. The new member was both baptized and confirmed by Elder William J. Loosle.

On Saturday, April 28th, 1917, at Mansfield (Nottingham conference), there was held a baptismal service, at which one soul was added to the flock, Elder Walton E. Bodily officiating. Confirmation was made the following day at Nottingham. On Saturday, May 19th, at the same place, there was another baptismal service held, when two converts were baptized, President John D. Hooper officiating. Confirmation followed immediately after.

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EDITED, PRINTED AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.